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## LABRADOR.

EXTRACTS FROM THE ANNUAL REPORTS OF  
THE STATIONS, JULY 1st, 1918—JUNE 30th 1919.

### Makkovik.

#### *The New Boarding School.*

**B**UILDING operations occupied a good deal of time during the past year at Makkovik. The new Boarding School, which is to be located in the mission-house, necessitates a variety of alterations and re-arrangements. These are not yet completed (July 5th, 1919); still, the work has so far progressed that a beginning can quite well be made with the school.

Outside help could only very occasionally be obtained. The majority of the people who are resident at the station must, according to conditions existing in Labrador, be styled "well-to-do" folk; and this is so because they are very industrious in all the local branches of industry. There is no need for them to apply to us for work—indeed, they have so much work of their own to attend to that they would often welcome

assistance themselves, were it only available. It is therefore doing us a favour, when they help us now and then. Robert Mitchell especially, who was at one time our station servant, has always been willing to help us whenever he could spare the time.

#### *Sickness.*

The severe epidemics—such as the Spanish influenza, measles, and small-pox—which have been prevalent on the Coast and have wrought such havoc at some of our stations, have troubled us but little. We were spared altogether the ravages of the death-dealing influenza; measles were rampant here two years ago; and smallpox only reached us during the second half of the winter and was, especially among the settlers, of a very mild type. The full-blooded Eskimoes were more seriously affected by it, more particularly the older folk; but so far no one has died. A doctor who visited here last March refused to look upon the sickness as smallpox, since the attacks were so very slight; he spoke of it as an “Eruption” which apparently follows on influenza. But, then, we did not have the influenza here at all! And, besides, the smallpox attacked each individual in every house where it appeared; whereas the few Eskimoes who went, in years gone by, to America and elsewhere for Exhibition purposes, and were vaccinated there, remained immune from the pox, even when the rest of the inhabitants of the houses were taken ill. In the same way, although I have been visiting smallpox patients almost daily since Easter, I have not taken the disease, and this surely is attributable, under God, to the effects of vaccination. As the Brethren at Nain and Hopedale have made the same experience, it would appear to be certain that it is smallpox that we have had to deal with.

Although the disease was so mild, nevertheless it occasioned trouble and disturbance wherever it made its appearance, especially in the case of elderly people. It is weeks before they get over the effects of it, even after it is all over. Then, too, the insidious eye diseases which follow smallpox in individual cases are very difficult to cure. As the people here live very scattered, the disease spreads but slowly; but in time it attacks each household and every person who is liable to it.

As, however, all visitations of this description are intended for the true welfare of the patients, this time of sickness has been a blessing to many a soul. It is just at such times as these that the Word of God, which has long been slumbering in people's hearts, comes to life and is understood and accepted.

#### *Spiritual Life of the People.*

Speaking generally, we have no cause for complaint with



respect to the state of our congregation spiritually. The majority of them come, when circumstances allow, to the station for the Church festivals, and the services are at such times well attended. The visits, too, which we pay to them in the winter and summer months are valued. They are always ready to drive me from house to house free of all cost, and many of them have placed themselves and their teams at my disposal for days together for this purpose. Still, there is no denying the fact that of late years the striving after riches has increased. The high prices which are paid nowadays for furs and fish, and are likely to be kept as high as possible owing to the ever-increasing competition, have created in them an undue desire for money and that which money can buy. One consequence of this is that it is most difficult to get anybody to do a day's work for you unless they are paid unreasonably high wages.

#### *The Day-school.*

We were very sorry not to be able to carry on the Settler school during last winter. The smallpox epidemic started in our neighbourhood shortly before the time when we should have commenced, with the result that at the last moment we were obliged to give up school for the year under review. However, we kept school for the children on the spot.

#### *The Armistice.*

It was a day of rejoicing for everybody when, on February 20th, the winter mail brought us the news of the Armistice of the previous autumn. In the evening we held a short Thanksgiving Service.

#### *Weather Conditions, Food, and Visitors.*

The past winter was, except just at the commencement, a very mild one on this Coast, but it was remarkable for the unusual amount of snow that fell. Never before have we seen so much snow at this place. On the other hand, the spring was very dry and cool.

There was a great scarcity of fresh meat. It was as if the ptarmigan had died out; and only a few reindeer were shot. During that time, when fresh meat was so scarce and imported meat so extraordinarily dear, we got accustomed to eating seal meat.

The Rev. S. M. Stewart, of Ungava, arrived here by the last mailboat, on November 11th, and stayed with us until January 7th, when he set out on his long sledge journey to Ungava. Dr. Paddon, too, of the M.D.S.F. Hospital at Indian Harbour, paid us a visit, as already intimated, in March. These visits of his, and his professional assistance, are always welcomed by us. On these occasions he also officiates as a

magistrate ("J.P."), and in this capacity he had work to do in the neighbourhood of our station. Among others, one Eskimo was found guilty of wife-beating, and was sentenced to cut 1,000 "turns" (shoulder weights) of firewood—which latter Dr. Paddon made over to our Boarding School, as being the only institution in the neighbourhood which was, or was intended to be, for the benefit of the population in general.

. B. LENZ.

### Hopedale.

It seems a very long stretch to refer back to July, 1917; yet for a review of the principal events of the Ship's Year that has just ended we must go back that far.

The early days of July are usually a right busy time in our little community, for our Eskimoes are "fitting out" for the cod-fishery and transporting their worldly goods to their summer residences at Uviluktôk or elsewhere. It is an anxious time for them, for while they are incurring considerable expense for repairing, re-painting, and rigging their boats, and getting the necessary provisions and gear for the coming three or four months, they are merely building on the hope that the cod-fishery will be a success. A successful fishery, enabling them to square accounts at the store and end the summer with a clean sheet, means freedom from anxiety regarding the necessities of life till the following summer, whereas a poor fishery leaves them with a large adverse balance and the prospect of being informed that new debts cannot be contracted till the old ones are wiped out. If our people had a regular weekly income the fear of hard times and short commons would not loom so large in their minds, but the dreadful uncertainty of being able to make a living from their hunting and trapping fills them with anxiety regarding the replenishing of the flour barrel and the molasses keg. Seals may be scarce or the weather unpropitious for hunting, and foxes may find a sufficiency of mice and partridges and will therefore not be lured by the bait round the traps. One good silver fox caught during the winter would set the trapper on his legs again; but will the needy man be fortunate enough to trap a silver fox? So, early in July, our trappers, now turned fishermen, put all their energy, hope, and expectation into the cod-fishery, and sally forth, to be either elated with their success or cast down by their failure.

That we get somewhat self-centred during these days is scarcely to be wondered at. For months past we have heard nothing of or from the outside world, as communication has not yet opened. The one fact we are conscious of is that we are alive and engaged in our usual occupations, and that we must be up and doing, preparing for the future, whether the world be at peace or at war. We may be said to be living



in a state of blissful ignorance, undisturbed by the strifes of men and nations, yet still filled with a burning desire to know what course events are taking in the world.

At last, on July 9th (1918), our anxiety was relieved by the arrival of the first mail steamer for the summer. This brought us a large amount of mail matter which had been accumulating since the previous November. On July 23rd, the Brn. Asboe and MacLeavy arrived from the north in the Okak motor boat, and this gave us an opportunity of hearing from some of the northern stations. Their eagerness to obtain home news had induced them to undertake this long journey. Our own ship, the *Harmony*, always the most longed-for and most welcome visitor, came in on August 8th and brought us news and supplies. What our stations on the Coast would do without the good old ship it is not easy to conjecture. On her departure for the north the following day Br. Bohlmann accompanied her to attend a Store-keepers' Conference, to be held at one of the northern stations.

#### *Visits to Outstation—Uviluktôk.*

During the summer Br. Perrett paid two or three visits to the 20 miles distant island of Uviluktôk, where most of the Eskimoes are stationed for the cod-fishery. Our own motor boat engine being in a hopeless state of collapse, some of the natives very kindly placed their motor boats and their services at our disposal for the journeys. The little church at Uviluktôk, built by the Eskimoes some years ago, is regularly used during the fishing season, the native helpers mostly occupying the rostrum, but all are very pleased to see the missionary arrive to conduct the Sunday services. On one occasion we celebrated the Holy Communion there, in remembrance of the atoning death of our Lord Jesus Christ. Week-night services are not usually held, as the fishing boats are often not home till late in the evening and the catch of fish has to be split, cleaned, and salted while it is still fresh.

#### *Economic Conditions.*

The weather having been propitious during the summer we were able to gather an exceptionally heavy crop of swedes, turnips, carrots, and various varieties of cabbage from our small garden. Not only had we an ample supply for the coming winter, but we were also able to dispose of about \$30 (£6) worth to the Eskimoes. Although they have no leaning towards agriculture they are very partial to turnips, either raw or boiled. The summer had been favourable to them too, as they had been able to gather a bounteous harvest from the sea. High prices being paid for dried salt cod the majority of our people were well able to clear their accounts,

some even had a good surplus to expend for necessities for the coming winter.

About the middle of October the furring season opens and the natives enjoy a complete change of occupation. Seals begin to work south, too, and the seal hunters must be on the alert to take advantage of every opportunity the weather offers for hunting; for not only are the blubber and meat needful for food for man and dog, the skins too are very essential, as they provide almost the only foot-gear used in this country.

During the furring season some of the trappers made very respectable catches, and, as competition was keen, fur buyers plentiful, and high prices were offered for good skins, dollars were abundant. A man feels proud, and is liable to feel very independent, when he carries home a good fox which may be worth anything from £50-£80 sterling. There is no need for him to cringe now, but he may try to strike a stiff bargain. But such an amount is not always sufficient to satisfy the manifold wants of an household: there are so many ways for the money to go, and, just now, all goods are of course very expensive. One would not care to assert that the money is always wisely used. Too often the motto seems to be: "Hard times are sure to come again sooner or later; let's have a flare up and enjoy life while we have the means at our disposal." Many of our people have not yet learned the true value of money. "Easy come, easy go"; and there are few regrets afterwards.

#### *Church and School Work.*

As has often been stated in the station reports, the winter season, *i.e.*, from Christmas till Easter, is THE time for church and school work, and the missionary has to work hard during that time. In one sense it is good the season is not more extensive, otherwise a new staff of workers would soon be required. Week-night services, festivals, confirmation classes, &c., all make work, and the Passion Week and Easter services are usually duplicate, first in Eskimo, then in English. But we are not left without encouraging evidence that the Lord's blessing attends our labours, and that souls are being nourished by the spiritual food provided. We are not all saints here, but we have the firm conviction that there are some who earnestly and sincerely desire and endeavour to do the will of God and to live to the glory of His name. Some are *rejoicing* Christians, because they know they have passed from death unto life. Some, not having yet arrived at the full assurance of salvation or, perhaps, fearing they might be presumptuous if they asserted they had experienced the new birth, are without doubt firm believers in the cleansing blood and atoning death of Jesus Christ, and, though lacking the



depth of joy which is the portion of the child of God, still find untold comfort in the truth that the blood of Jesus Christ cleanses from all sin. And some, realising their sinfulness and unworthiness, *hope* the Lord will have mercy on them and let them creep into the kingdom of heaven sooner or later. Among a certain few, card-playing has taken a firm hold and is the cause of much indifference to spiritual things; but one's pleadings and warnings seem ineffectual in overcoming the fascination of the cards. Deliverance from this bondage will only be effected by the direct work of the Holy Spirit on the hearts.

*The scattered Settlers and Eskimoes.*

The amount of direct missionary work we are able to accomplish among the scattered settler and Eskimo members of our congregation is, alas, far too small, and one is apt to think that in some cases the state of heart and manner of life of some of the dwellers in the lonely bays are anything but satisfactory, from a spiritual standpoint. If at all possible, we visit all twice during the winter and hold service in each house. This means travelling, in all, about 700 miles, at the rate of from two to five miles per hour, according to the state of the "going" and the quality of the dog team. There is of course the additional opportunity for members to attend the church services when they come to the station. But one notices a certain deplorable slackness in this respect on the part of some, a slackness which can only spring from the evil root of indifference. We are glad to be able to have the settler children with us for a few weeks during the winter for school; and our aim is, not only to give them instruction in the three "R's," but to lay a foundation of spiritual truth in their young hearts that shall be valuable to them in after-life. Of the success of this work we cannot at present judge, but we trust the fruits will be visible in years to come.

*Decreases by Death.*

In the month of February the whole congregation was much grieved on the reception of the news that one of our young men had been found frozen to death. He was a strong, hardy, young fellow, apparently in the best of health and able to endure the hardships of a trapper's life. Feeling confident of his ability to undertake a long day's walk on snowshoes, he had gone to a distant camp to fetch a number of marten traps, and took what he considered an ample supply of food for the return journey. Dirty weather came on, and he failed to reach home at the expected time. As soon as the weather permitted, three men started out to look for him, and found him frozen stiff, face down, on the snow. Whether he had

drunk too much cold water while heated or what had happened to him, we cannot say. His death is a loss, as young men, the hope of the race, are scarce.

Eleven deaths have occurred in the congregation during the year under review—all, with one exception, children and young people, though not all pure-blooded Eskimoes. One cannot help wondering sometimes whether the Eskimoes are hastening to extinction. Looking round the congregation, and taking notice of the records, one finds there are at present eight or nine married couples where more or less healthy offspring may be expected; and, to say the least, this is very meagre.

W. W. PERRETT.

### Okak.

Presumably, this will be the last Report from Okak, and it is the saddest ever written.

The station has existed for 143 years. During that time 1,607 children have been baptized, 793 persons have been confirmed, 450 couples have been married, and 1,740 people have died. The 60 members who are left (after the late epidemic of influenza), adults and children, have been removed to Nain and Hopedale, and some have been transferred to Hebron by marriage.

During the 143 years 155 missionaries (male and female) have been called to Okak to work among the Eskimoes there. Seventy-seven children of European parents have been born here; and, in all, 11 missionaries and 20 children have departed this life.

Unfortunately, the spirit of the times has filled the hearts of the Eskimoes also, and has drawn them away from the one thing needful. This was specially observable on Sundays during the last few years. Owing to the motor boats there was no quiet on Sundays. Backwards and forwards they went all through the day. . . .

It was about December 8th when we began to dig a large grave in which to bury all the people who had died during the epidemic. This was no easy matter, as the ground was already frozen to a great depth. When we got down to about 3 ft. we came to the old frost, and we were obliged to make large fires, and we used up a considerable quantity of petroleum, otherwise we should not have been able to get far enough down. In this way we dug down to 7 or 8 ft., and the length of the grave was 32 ft.

On January 4th, 6th, and 7th we conveyed all the corpses to the burial-ground and laid them to rest in their common grave. Those that were not already clothed we wrapt in calico, of which we used about 100 yards. On January 8th



the dead bodies were brought from Simmikutak (one of the out-lying stations) and we buried them with the rest—101 in all, adults and children. . . .

On March 30th there was a double wedding here—the last to take place at Okak—one couple for Nain and one for Hebron.

Then came Passion Week; but, alas, so very different from former years! On Maundy Thursday we celebrated the Lord's Supper in the church with 5 communicants! The rest of the Passion Week meetings were conducted in the house of a sick man, Moses Torârak by name. He had been brought here on January 4th from Ittiplersoak along with one boy, as being the only survivors out of the whole company that had been at that place. Eight Okak people died there. On April 29th this man died too—the last of the Okak men. I made his coffin and dug his grave, and on April 30th we buried him. He died in the faith. We could only wish for him to die, for he had suffered a great deal—but he was also quite resigned and calm. . . .

Now that the snow has melted, what was once the village looks more desolate and dirty than ever. We have broken up most of the houses, making great heaps of the household furniture and rubbish, and burning the lot. Other houses, which stood by themselves, we saturated with petroleum and burnt them down to the ground. The whole place ought to be thoroughly cleaned and disinfected, but we missionaries cannot do it alone. What native help there is is required by the storekeeper for the purpose of drying the codfish that was purchased last autumn in a wet state, in order to help the natives.

We cannot yet get accustomed to the thought, when looking at the ruined village, that everything has gone so completely; that practically the whole congregation has been buried, and that we shall have to forsake everything and go too!

S. WALDMANN.

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## THE INFLUENZA EPIDEMIC.

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### A Story of Horror and Death.

Never in our experience have we heard such a story of death, horror, and indescribable desolation as was told us this morning by the Rev. Walter Perrett, Superintendent of the Moravian Mission on the Labrador Coast. Mr. Perrett has spent twenty-seven years on this coast, but never before has he witnessed such misery as that the story of which he told the *Telegram* to-day.

During the months of November and December of last year, and January of this, it will be remembered, an epidemic of Spanish influenza broke out along the Labrador Coast, and messages received in Newfoundland told that conditions there were very serious. Not for an instant, however, did anyone dream of the awful seriousness of the epidemic, or, as it would be more accurate to name it, the plague, that wiped out more than one-third of the entire Eskimo population.

### *Hebron.*

Influenza having become prevalent in St. John's, the missionaries in Hebron, one of the northern stations of the Moravians, warned the natives not to mix with the sailors of the *Harmony*. These orders, however, they disobeyed, and when, shortly after, the ship left there, the Eskimoes began to be affected by the first signs of the dreadful disease. Many of the families left about this time for outlying points to engage in seal-hunting. The places they went to had been provided with sod-houses and in some cases wooden huts, which were used for housing the families while the hunting season was on. After arriving there, they all took sick and became utterly unable to help themselves or each other. Meanwhile, the 100 people that remained in Hebron also became affected and lay about their huts helpless and unable to move. Bishop Martin and the storekeeper, the only white men at Hebron, immediately set about rendering whatever aid they could, and the story of their great bravery, heroism, and service will always be the brightest in the whole history of the Labrador Coast. They went from house to house, giving medicines and food, free of all cost, while their wives remained at home and cooked food and prepared soup for the stricken natives. Night and day they toiled, and never for an hour did they neglect the Eskimo patients. The natives themselves were too ill to prepare food, and would have starved but for the brave missionaries. Whole families were wiped out by influenza, and the tales of suffering and misery endured by them were nothing less than wonderful. One old widow woman, 65, with her son, daughter, and daughter-in-law, and the son's child, were living together. The son died first, then the daughter-in-law, and next came the baby. The daughter was utterly broken down, and in the height of her misery wished that she too might die and rid herself of the suffering and desolation. Her turn came next, and the old woman was left in the hut with the four dead bodies. For some hours she remained thus. Looking through a window, she saw a man crawling toward the hut. When he was near enough she called out to him, telling him of her plight. He staggered to his feet, entered the house,



swayed about for a few seconds, and dropped right in the doorway—dead. A few more hours passed, when she saw another man dragging himself towards her. Calling to him that she was the only one living, she told him also that the door could not be opened, as the dead man held it shut. The new-comer, however, staggered against the door, and pushed it open just enough to enable the old woman to pass out. From that she went to another hut, where the entire family was down with the disease. Remaining with them until they were all dead, she went to yet another, and as long as the epidemic raged she was at one house or another, giving every possible aid to her friends. All the Eskimoes were the same. As soon as all but one would be dead, that one would go to another hut and help in nursing and other ways. Bishop Martin, going into one hut, found everyone dead, with a month-old infant tightly clasped in the arms of its dead mother. So tightly was it clasped, indeed, and so tightly did it cling to its mother, that Bishop Martin had some difficulty in separating them.

At first the missionaries removed the bodies as the natives died. But this became impossible later on, as they themselves contracted the disease and became weakened by its onslaught. In spite of this, however, they continued to help the stricken people, and those who are alive to-day owe their lives to the two brave white men.

#### *Okak.*

At Okak one of the families that had gone to the seal-hunting place became sick with the disease. There was a man, his wife, three children, and dogs. The father and mother and two children died, one by one, leaving the little girl of 8 years alone in the sod-hut. The huskies (dogs) now began to eat the dead bodies, and the child was a spectator of this horrible incident. So mad did the beasts become upon tasting human flesh that they attacked the child herself, biting her arm. How she escaped being devoured alive is described by the surviving natives as a miracle—which it undoubtedly was. She had plenty of food, but no water, so she used a few Christmas candles to melt snow to drink. When found, she had but one candle left. She had then been five weeks alone—alone in a small hut, with the savage huskies—half-wolves—devouring the dead bodies of her father, mother, sister and brother. It was then the coldest time of the winter, with the thermometer down to 30 deg. below zero, Fahr. How she survived is hard to imagine, but survive she did, and to-day is well and happy.

#### *Hebron.*

In Hebron too the dogs began to eat the dead bodies when

the missionary and storekeeper became too weak to bury them. The bodies had to be left in the huts and the doors closed. The huskies, however, would leap through the windows and so get at them. They became mad then, and attacked the living. At one time the Bishop barely escaped with his life, and had to carry his rifle with him from that time onwards. The storekeeper now got so ill that he could give no assistance, and the brave missionary was left alone in his work. Never did he cease his humane activities, and night and day, week after week, he kept nursing the natives and feeding them—for they were so weak that they could not even handle the food when it was brought to them. When the storekeeper did get a little better, he used to sit at the window, rest the muzzle of his rifle on the window-ledge, and shoot at the dogs outside. In this way he shot from 80 to 100 of the savage brutes.

*Okak.*

Eventually both the missionaries and the storekeeper at Okak became a little stronger, and they then, still in their weak condition, began to dig a large pit in which to bury the dead. The ground was frozen as hard as iron, and the work of digging was as hard as ever work was. It took about two weeks to do it, and when it was finished it was 32 feet long, 10 feet wide, and 8 feet deep. Now began the task of dragging the corpses to the pit. They laid 114 bodies in the pit, each wrapped in calico, sprinkled disinfectants over them, and covered the trench, placing rocks on top to prevent the dogs from tearing it up.

At Hebron, the bodies were hauled on sleds, 8 and 10 at a time, to the ice, and the men, cutting holes in this, dropped them through, weighted with rocks. Then, on the ice, with the thermometer at 30 deg. below zero, the wind howling, and in a blinding blizzard, the missionary held a burial service—probably the most unique burial service ever engaged in. It is such bravery, such heroism, such devotion to duty that has made it possible for the Moravians to succeed where others fail.

*Total Losses.*

Out of a population of 220 at Hebron only 70 remain. Of Okak's 266 only 59 remain. Hopedale lost 8 from smallpox, and Nain about 40 from smallpox and measles. There were only two white men at Hebron—the Bishop and the storekeeper. There were 5 white men resident at Okak—two missionaries, two storekeepers, and one settler. This settler and his Eskimo wife perished.

It was not until late in February that Rev. Mr. Perrett, at Hopedale, was informed of what had taken place, and he



then left, with komatic and 11 dogs and a guide, for Okak and Hebron, a distance of 250 miles. Upon arrival at the stricken places he found everything desolate and barren. The once happy and industrious population of Hebron and Okak had been practically wiped out, and the latter is now closed down for good. Homes for the widows and orphans were not difficult to find. The hospitable natives and settlers of Nain and Hopedale willingly gave shelter to whoever was allotted to them, and they themselves transported them by dog sledge to their new homes. It was hard to realise, said Mr. Perrett, that all the fine, industrious men had gone, and it was some time before he could at last bring himself to accept the fact.

The Rev. Mr. Perrett is returning to London, England, where he will report to the committee, and see what reconstruction measures are to be taken.

—From the *Evening Telegram* (St. John's, Newfoundland), of June 21st, 1919.

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ALASKA.

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SEMI-ANNUAL REPORT OF BETHEL,  
JANUARY 1st TO MAY 31st, 1919.

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**W**E entered the New Year under a cloud. The report of the latter portion of the Old Year tells of the epidemic raging in and about Nome. It was with a heavy heart that we realised the fact that Dr. Lamb, of Akiak, had given his life while striving to check the ravages of the dread disease. And again, when we heard that a fellow-Moravian, one whom several of us knew personally, had died at Nome, the loss seemed particularly near.

Though the disease still seemed far away, yet there was ever the foreboding that it might come. There are several easy approaches to the Yukon Valley in this lower section. The one is *viâ* a chain of villages along the coast, and the other *viâ* one over the tundra north-west from Bethel. We often thought of our missionaries at Quigillingok and hoped that they might be spared this time. The famine last Spring had been horrible enough, without suffering the ravages of such a disease as influenza proved itself to be among the natives on Seward Peninsula. Fortunately the epidemic was

kept far from them. We are told that north of Nome the native dead were everywhere, and among them only a few living children. The dogs were tearing to pieces the bodies of the dead and endangering the lives of the living. Farther north the extreme cold added to the unendurable misery. Relief parties would first have to shoot the dogs or stab them as they hid in the long tunnels leading into the *igloo*. And inside were disembowelled dead, and moaning children! It will not be hard to realise that we are very thankful to have been spared thus far. We realise how easily a very large percentage of the native people would succumb to the disease, and, having tried, we also know how very difficult it is to keep an absolute quarantine at a village such as this. It would seem that almost everybody could find an axe to grind during quarantine. As long as the quarantine affected others: "Put the lid on tight!" But as soon as it touched the liberty of one or the other: "Oh, but I came from an absolutely uninfected region; this quarantine business must not be carried on so unreasonably!" Be it said to the credit of the native people that they were most ready to be quarantined and to obey orders.

During quarantine there could be no missionary visitations to outlying villages, but the regular services were conducted here, the attendance at our Sunday evening services remaining quite encouraging. Later during Holy Week services were alternated: on one evening the lesson was read in the native vernacular, and on the following evening the English language was used. We were pleased to note the good attendance at these readings. The people were delighted to hear again the story of the suffering Saviour, and we may believe that the hearing will not have been in vain. The Easter services were marked by a triumphant joyousness, made solemn to us by the sight of three young folk promising their God and Saviour to live the New Life, and kneeling with us as we implored our Heavenly Father's guidance and besought the forgiveness of our sins and our God's further grace and mercy and that, as we partook of the Holy Communion, we might be strengthened to continue to live in Him.

In February the quarantine was lifted, and from that time until Winter's travelling was past all of our people were visited, and private conversations were held with each family and with all the individual single communicants relative to their Christian life (usually the un-Christian living is brought out on these occasions, for there are really not many who would stand up like the Pharisee to proclaim their own virtues and the wickedness of others). After each communicant had been interviewed Communion was given to those who felt that they could, by God's grace, draw near. Others, again,



we dare say had not the true desire, but partook because the rest of their relatives or friends did so.

In addition to visiting our regular villages, we went beyond Ogavik to Kalkak, to the Government deer camp there, and up river as far as Oghak. Oghak is about 50 miles from Ogavik. At Oghak there are some Roman Catholics and some Greek Catholics. Neither denomination has a church there. They had a village council in which, according to their spokesman, all had voted that they ask for a Moravian missionary. They would bring all their children to him for baptism, and he should teach them. The old folks would hold to their respective Churches. They have been taught that it is a dangerous thing to leave their Church for another; although from time immemorial it has always been a comparatively safe process to leave the Moravians for the Roman or Greek Catholic denomination! We do not build greatly on this passing enthusiasm of that village, nor could we station a missionary there now, even if we wanted to. There is a splendid opportunity for Christian activity among the up-river people. The grain may be standing thin here in this field, but it is true that the grain is ripe for the harvest, and the labourers—yes, in proportion to the grain as it stands here—are few, far too few.

A small ingathering has begun on the tundra. Three families applied for admission to our Mission. Others are stirring. However, it remains that the tundra villages are a difficult field, and Br. Neck says: "These people are certainly firmly rooted in the superstitions of the past and trapped in the meshes of fear of the Greek priests. This is the most difficult people I have worked among as long as I am a helper." Remember him in your supplications and intercessions.

How quickly the Spring months have been passing. With the running of the mill, getting the boats into shape for the Summer's travel and freighting, doing our regular missionary work, and preparing a bit of garden just for our own use, and here and there snatching a moment for our own and our children's pleasure, we are up and doing from early morn until long after the shopmen's whistle has blown.

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## REPORT FROM QUINHAGAK, JANUARY 1st TO JUNE, 1919.

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All the truth of the 91st Psalm we have experienced: how the Lord protecteth those who fear Him, and Him we will praise. When we closed our last report, the future looked dark; we were under quarantine. (*See PERIODICAL ACCOUNTS,*

Sept., 1919, pp. 319 and 342.—ED.) The reports of the terrible sickness were sad, and we were between the two danger points, for it was in South-east Alaska and in the north. Later, quarantine was lifted more and more, until all danger was over by the end of March and one man arrived from Nome. He was the first one from whom we could hear, and one of the few able ones who could start on the relief expedition north. He told us how terrible and horrible it had been. The villages full of dead, with few, mostly children, living; the dogs, eating the corpses and more dangerous than wolves, had to be killed at sight. Oh, we had to say, "Bless the Lord, O my soul, and forget not all His benefits; Who redeemeth thy life from destruction." Even the fact that the so much longed-for ship did not arrive last Fall, may have been the Lord's kind ruling and protection over us, for the chances are that the ship might have brought the sickness right into our midst. Here is another proof of the truth of Rom. 8, 28, "All things work together for good to them that love God," even these disappointments. Altogether we have had a good Winter.

The first months were very cold. At one time for five days the thermometer indicated 50 deg., and one day 52, below zero—colder for this part than anyone could remember; but February, March and April were mostly mild, and there was every indication that we would have an early Spring. This has not been the case, for May was raw, with snow and frost.

Our people, thanks to the plentiful fish catch last Summer, were not in want. Fur was very scarce, and as a consequence none could buy large quantities of flour and other goods in the store. This helped to keep the provisions for a longer time, so that even now, when we may expect the ship any time, we are not entirely out of the most needed provisions. A great reason for gratitude for us was that we had received the bulk of our provisions with the first shipment. Had that not been the case it would have been rather unpleasant, as we are too far from any point of supply. In Spring our men were able to kill a good many seals, and all have been preserved from danger. When the ice disappeared, with the opening of the Kuskokwim, which ends the seal hunting, lo! we had continual north-west wind, which brought lots of driftwood to our side. This has not happened for many years, and the wood question has been a very serious one here, for building and fuel. This again was a great blessing. Praise the Lord.

Besides the monthly trips of the mail carrier, there have not been many travellers here. First, on account of the quarantine, and second, because there has been no excitement about mining or new discoveries.



The mission work has been going on in its quiet but nevertheless efficient way. The attention at the meetings has been good, and the request for prayer, in sickness, shows how our people depend on our Saviour as their only helper. At the villages Apokak and Eek we found very much encouragement. Apokak has in former times been rather behind, but since Neck has trained some young men from Apokak to write his invented style of writing, and they have copied all his translations, the change is perfectly wonderful. The older men, who seemed rather indifferent before, now say, "Now, since we have the Word of God here, everything is different."

At Eek the young man Roland was installed as regular Helper, in Neck's place. He is fearless, and very efficient. May the Lord keep him so.

At Good News Bay the people were anxiously awaiting our visit, and the teachers also were very glad. The villages lower down and at the coast could not be visited. Early in Winter the quarantine prevented it, and later the mild weather. This is a pity, because these people need the Word of God so much.

We celebrated Easter at the end of March, because that is the time the people have to move to their hunting places. Keeping Easter at the end of March, we can have all the people here for our daily reading of the story of our Saviour's passion.

School has been kept from January to Easter. It was not possible to continue longer, because no fuel or supplies came last year. There are many children, and that they improve greatly we could see in the beautiful entertainment they gave on Washington's Birthday, and in the way the bigger boys are able to talk and can do many errands, both for us and the other white men.

Before high water came we could move three mission buildings, so that we hope that for a long time our buildings will be out of danger. Several of the native houses have also been moved, so that we can almost say that the entire village has, in the last few years, changed its location.

We close now, thankful for all help and blessings enjoyed; thankful for the intercession our friends have made for us; and asking all to continue to aid us with their prayers, that His Kingdom may come more and more.

A. STECKER, *Missionary.*

Helpers: Petluska, *Quinhagak*;

David Jones, *Good News Bay*;

Roland, *Eek River.*

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## SEMI-ANNUAL REPORT OF QUIGILLINGOK, JANUARY TO JUNE, 1919.

Thanks to the protection and guidance of the Lord we are able to report everything well. May we never forget the goodness of Him who has delivered us from the threatened plague of Spanish influenza. We only begin to realise the greatness of our deliverance as we hear some of the reports from Nome about the scourge there. One can hardly imagine anything worse. And yet it might have been worse along the coast from here to the mouth of the Yukon, as these people are the most neglected in Alaska.

A general quarantine was established here as well as along the Kuskokwim River by the order of the U.S. Bureau of Education. We tried to stop all travelling between villages, in obedience to the order and for the safety of the natives and ourselves. This caused us much trouble and bad feeling, since we had no power to act, and still most people held us responsible whenever some one disregarded the quarantine law. We were therefore as glad as anyone when the quarantine was lifted in March.

The terribly cold weather in January and February aggravated the situation. When the thermometer registers from 20-50 *below zero* it is hard, and may even seem cruel, to turn a stranger out. We had no suitable house for quarantine station. I undertook a five days' trip with a native guide by dog team toward Nelson Island, to ascertain the uncertain conditions along the coast. We slept in a tent and cooked on a kerosene stove, so we did not need to go into any village. We realised that it was very cold, but did not know how cold it was till we got home and found that it was 28 *below zero*.

For a long time bronchitis was very prevalent. Nearly everybody had it, including missionaries. As a result four native children died here. These and an old man who died from consumption constitute the deaths of this village since last Summer. Otherwise the health of the people has been good. Early in Spring a number of the people ran out of food again. But there were plenty of needle-fish to be had at a place farther down the coast. Consequently many moved away from here for the Spring. These people can move at almost a moment's notice.

To help, in case of another starvation, we had kept back a few provisions and used the dog team to haul fish from other places. But fortunately the seal-catch was a fairly good one this year, for which we are all thankful. They will have plenty for themselves and some to sell. This does not include the widows' families who need help. Our charity work amounts to quite a little every year.



Plans are now for Bethel and Quigillingok to do their own fishing for dog food. This would save the trouble and expense of buying the fish from the people. Such a small camp could pay for itself in the first year, especially since fish are so expensive. The camp should be where we do not need to intrude on other people's fishing grounds.

The people of Quigillingok and several other villages have their fishing camp together at the mouth of the Kuskokwim River. Fish are easily caught there, but only on a small scale. Since there are so many people at these fish camps, it affords great opportunities to do missionary work, excepting that it is at a time when missionaries as well as helpers are at their busiest. It is too bad that the Summer is so short. The young man, Sam, who is our prospective helper, has kept services there for the people last Summer and wants to do so again this year. Last Summer we visited these fish camps only once. Hope to do so more often this year. So far all the services have been held out of doors. Much as we should like to put up a chapel there we have not undertaken the step, fearing the expense, although such a chapel could be built, with a single thickness of boards, designed for Summer use only.

We have no lack of opportunity for preaching the Gospel and making converts. The whole coast from Quigillingok to Nelson Island is, as it were, waiting for us to come and preach to them. Many have not received instruction or been baptised. And should we be able to win these people there will still be great opportunities beyond. It is true, the Roman Catholic priest sometimes comes from the Yukon as far as N. I., but he makes no attempt at instructing the people.

For us too it is impossible to do justice to the work at the station and visit all the out-stations and preaching-places regularly. This past Winter the out-stations were especially neglected on account of quarantine. When it was finally lifted many people had moved from the Winter villages to the sealing camps. And so we got to visit only a few of the out-stations.

Here at home the work went on as usual. A new undertaking was the Sunday-school which we started with the new year and kept up till Easter. Since Easter we had only one service on Sundays. We are glad to say that we are getting the confidence of the people more now than ever. The majority of them realise that we are not here for our own gain but in obedience to Christ's command, and for their own spiritual and temporal welfare.

The power of the devil is declining very perceptibly. This is apparent from the fact that the few sorcerers who survived

last Spring's starvation are very poor and are held in derision, whereas formerly they used to get rich and command respect on account of their profession.

It is our prayer that the Cross of Christ may conquer on the bleak coast of Alaska. We trust in the Lord for strength to do His work.

F. & M. DREBERT,  
ELIZABETH MEWALDT.

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### School Report, Spring, 1919.

Spring is here, so it is time that we look back over the past Winter months. Because we came down here later than usual, we could not begin school until the 7th of October.

We opened school with 48 children; but soon our attendance increased, so that we had 71 children on the roll. The average attendance before Christmas was 49. We had as many as 63 present in one day. This is really more than one person can manage, especially with the lack of supplies and equipment we have. After Christmas I did not have the little ones, so only had an average attendance of 32. The little ones did not like the idea of staying at home, and often tried to come in, but had to be sent home.

Being short of wood, and unable to get it, we had to close school for a week and a half during the coldest weather. Then, again, in March we had no school. When we did start again we had no fire. Some days it was rather cool, but we only had a short session each day.

The first day of school was entirely devoted to the cleaning of "much alive heads" and general cleaning up. This general cleaning up was done several times during the school months. The condition the people live in makes it impossible for them to keep clean.

The children in general are very anxious to learn. I had all sizes and ages in school. Even the young men were very anxious to learn to read and write. So, whenever they were not out hunting or had other work, they would be found in school. Also a number of mothers came for quite a while.

Most of our work had to be blackboard and chart work, as we had no books except some Second Readers, which only a few of the older ones were able to use at all. It was encouraging to see the different classes, especially the different children, make progress in reading and writing. Even the primary class was so far now that they could read short sentences. They would especially enjoy it when the teacher would write sentences which had their names in. Only a very few try to speak English; so, often, our recitation period was used in pointing out objects. We also had big charts



with all kinds of object pictures; also fruit and vegetable charts. In this way they would learn the names of things and get to speak a little. The first time I gave the big ones words for sentences this was the result: "I have man eyes." "The girl a little have a book," "The boy and at school." Many had no sentences at all, but now some write really nicely; they are learning a little more each time they try. Often we had spelling contests, which they enjoyed much; each one would try to get ahead of the other. Number work they all enjoyed, especially board work. Only, to the regret of the teacher and children, our chalk gave out before Christmas. It is just surprising to see how quickly they learn, especially songs. Singing is enjoyed here by great and small. Motion songs are not only loved by the little ones but also a help for them to understand what they are singing. So, quite a number of songs were learned during the school hours.

Christmas was a great day of rejoicing for great and small. Most of the children received presents; the girls aprons, and the boys blouses. Oh, I wish some of the friends in the States could have seen the joy and shining faces when they first received these garments. It was almost more than I could stand without bursting into tears of joy myself. I could not help but say: "If this is all the thanks I get for my work it is all worth while." The poor children, no wonder they are so happy: many never had an apron in their life.

Most of the children have learned to say "good morning"; so whenever they come in, it does not matter if morning, noon, or evening, they will say "good morning." It does one good to hear some of them try to say something in English.

Besides the Day-school we had evening school twice a week to teach the natives to read and write in their own language, but these classes were conducted by Br. Drebert.

Sewing classes we had twice a week, on Tuesday and Wednesday afternoons. These hours were enjoyed very much. 17 girls attended these classes. Before Christmas they sewed 35 aprons and 16 blouses. So, together with the blouses that had been sent by some friends in the States, we had enough for all the children who attended school 20 days or more. The sewing was very nicely done. Braid and laces which my mother still had from the old country and sent along with me, were at their disposal for trimmings. The grabbing and scrambling for these was great to watch, and the interest they took in making their aprons look nice did me good. 35 mittens were made, which were given out on Washington's birthday. On Washington's birthday we had a very nice program. Everybody enjoyed the songs, recita-

tions, flag-drills and marches. While the girls did the sewing, the boys sawed wood for school and church use.

In the line of cooking we could not teach anything except at Christmas time, when 6 of the girls helped with baking several hundred cookies. It was interesting to watch them cut out the different figures and trim them with raisins. Often they said, "I wonder who will get this one."

Most of the children took much interest in their school work, and were quite regular in attending, until the cold spell. Then a number of families got out of fish and so had to move to Tshalitmute for needle-fish. Even if fish were plentiful last Summer, there are always some who do not provide well, or think this Winter will be shorter than all others. This moving made a big difference in my school. Also during quarantine some had the wrong idea of it, and so would not allow their children to attend church or school. But we praise God, who so graciously held His hand over us, so that we did not get the influenza in our district.

In the line of sanitation it is hard to do much for these people. Too many live in one house, in order to keep warm, because wood is very scarce. So their houses are very stuffy and very damp. They also know nothing of a change of clothes. When they get a new garment it is kept on till it is worn out. Then a new one must be put over to cover the holes.

There is a great field of labour here, and our prayer is: "Lord, make us faithful, and worthy of being Thy servants here." We would also ask the interest of our friends in the States to pray with us that, even if things are dark and dreary outside, the true light may shine in their lives, brighter every day, and the true peace of Jesus Christ may crown their lives.

Very respectfully,

ELIZABETH MEWALDT.





## EDITORIAL NOTES.

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**W**HEN our last Notes were written the *Harmony* was on her way out to St. John's, Newfoundland, after making the latest start on record from this side of the Atlantic. After a voyage of about nineteen days she reached her immediate destination, on August 31st. On September 10th she left for Labrador, arriving at Makkovik in the South on September 18th; but it was not until November 6th that she reached St. John's once more at the close of this the first of the two trips which she was to undertake in order to complete the season's work on the Coast. On November 15th she started off again, and it is sincerely to be hoped that she may be able to get through all her work before winter sets in in earnest; for at this time of the year there is always the possibility of vessels getting frozen in on that bleak Coast.

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The present Number of our magazine is devoted entirely to our two Northern Missions, Alaska and Labrador. Unfortunately, the Annual Reports of several of the stations in the latter Mission are not yet to hand, though it cannot now be long before we get them. It is a matter for great thankfulness that our Alaskan Mission has been preserved from the ravages of the influenza, which wrought such terrible havoc in Labrador last winter. The effects of the disease in the regions lying north and south-east of the Kuskokwim district are briefly referred to in the Bethel Report, and when reading it we are reminded of what happened in Labrador when the sickness broke out at the two stations Hebron and Okak. That our Alaskan stations were spared was due, in the first instance, no doubt, to the fact that a strict system of quarantine was enforced all along the river, but also, **probably**, to the fact that no vessel from American ports visited any of our stations during the autumn of last year. (How tragic, on the other hand, the effects of the last visit of our own vessel, the *Harmony*, to our two stations, Hebron and Okak, in Labrador, at the close of the season last year!)

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The following Note from the C.M.S. *Gleaner* for November of the present year is of pathetic interest for us and our Mission at Leh, West Himalaya:—"It is with very great sorrow that we have to chronicle the death of Dr. Arthur

Neve, of the Kashmir Mission. He contracted a virulent form of influenza on Saturday, August 30th, and passed away on the following Friday, after a long period of unconsciousness. Dr. Neve undertook the medical work in Kashmir as long ago as 1881, and was joined five years later by his brother Ernest. A wonderful record of hospital building and medical work has been the result, and Dr. Neve will go down to history as a great Christian pioneer, a missionary statesman, and a traveller and mountaineer. There can be no doubt that his work in the R.A.M.C. during the war made great inroads upon his physical strength, which was still further reduced by his exertions during the time of cholera this year in Kashmir. The funeral was of a military character, witnessed with genuine grief by crowds of Kashmiris."

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To which may be added what Mrs. Dr. Heber writes on the same subject in a letter dated September 23rd, 1919:—

"The sad news of Dr. (Major) Arthur Neve's death will have reached England ere this. Not only have the C.M.S. and Kashmir lost an invaluable missionary, the poor of Srinagar a stalwart friend and helper against their oppressors, and all his large circle of acquaintances a loved friend, but our Mission in the Himalayas has sustained a very real loss, for he has been a life-long counsellor and adviser to the Leh missionaries. It has been well said of him that he was 'wise in council and strong in action,' and we can ill spare this sort of leader now. Moravians should realise how much he was to their missionaries up here. He and his brother, Dr. Ernest Neve, have visited Leh several times, and know the whole of this country well and the conditions under which we work, with all the peculiar effects of the Central Asian climate and altitude on health, and they have given medical and surgical care and treatment to many of us when passing through or on furlough in Srinagar. This link between the C.M.S. and the Moravians was further cemented when the latter's own Leh doctor, though of course much his junior, for nineteen months did Dr. Arthur's work in Srinagar while he served the Empire at home. And now, after only five months back in the country and home he loved so well, he has been promoted to higher service."

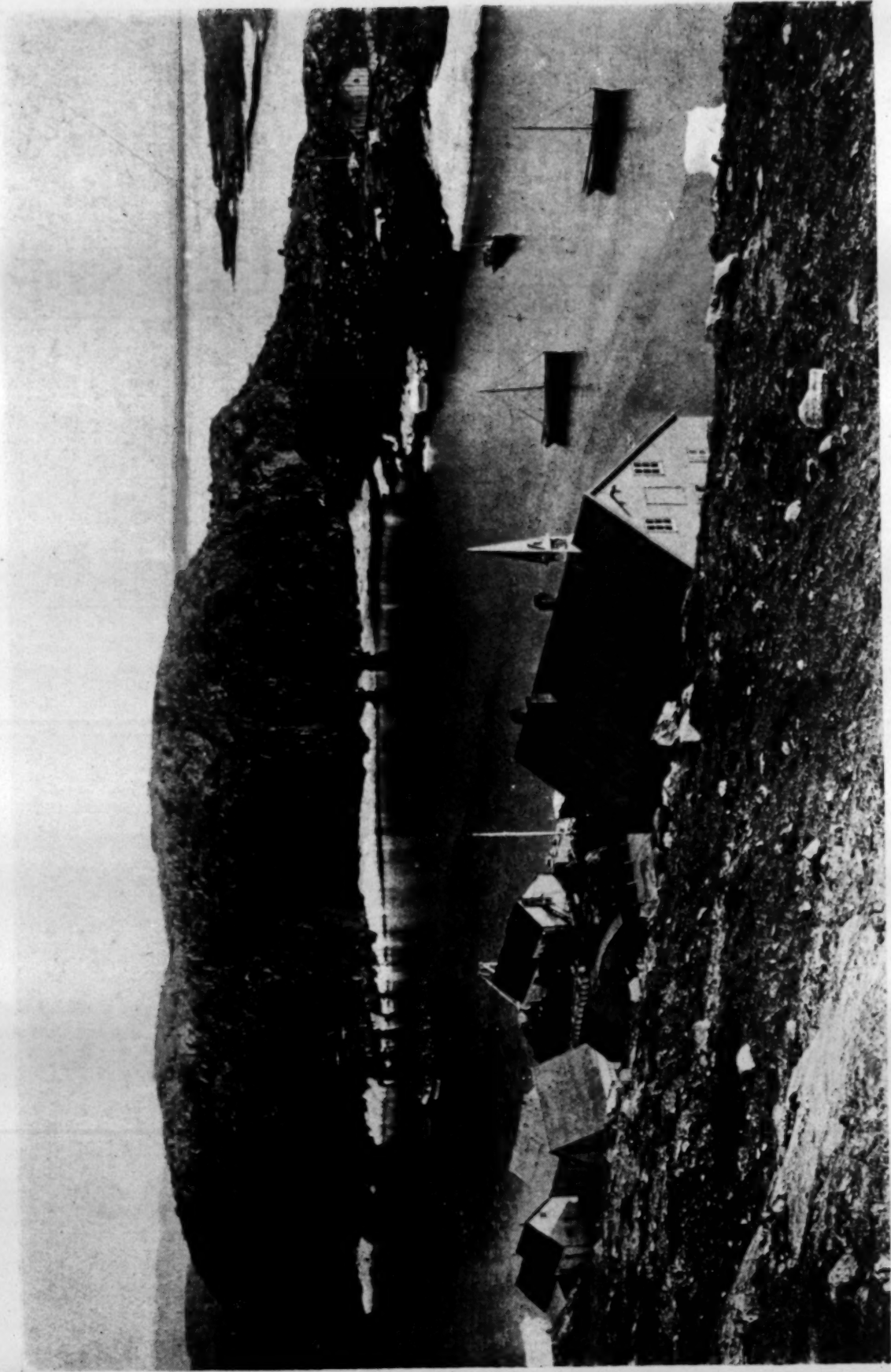
We sympathise deeply with the C.M.S. in the sad loss they have sustained, and pray God that soon a successor may be found to take the place of the deceased doctor.

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MISSION STATION KILLINEK, LABRADOR.